

The AMERICAN FRIEND

November 5, 1953

. . . Epistle From Africa . . .

To Friends Everywhere:

The Yearly Meeting of Friends in East Africa gathered in the eighth session on 18th to 24th of the eighth month at Chebaywa Monthly Meeting Centre. We send greetings to you. We enjoy the feeling of oneness which your Epistles to us have brought.

With us were some of the East African delegates to the World Conference. The inspirational and challenging messages brought back by these delegates have drawn us all closer to Friends throughout the world. Their reports of intimate Christian fellowship with Friends of various countries are most refreshing.

Throughout the Conference, we have been extremely conscious of the unrest in many parts of the world. We have been particularly prayerful concerning the serious trouble here in Kenya. We have come to a clearer realization of how needy the world has become for that meek and peaceful spirit manifested by our Lord Jesus Christ, who, while dying on the cross, said, "Father, forgive them, for they know not what they do."

Encouraging has been a report from our evangelists of the growing interest in Friends work in the new area of South Nyanza (Kenya). Our Yearly Meeting superintendent and his assistants have carried on a strong visitation program throughout the year. They have brought us challenging reports of the growing needs and responsibilities in the various Monthly Meetings. We have been made conscious of the need of new Meetinghouses in some of our larger towns; the need of developing our newly established Bible Institute at Kaimosi; the need for more evangelists and pastors for new areas; the need for help and guidance for our Friends Youth; the need for finding ways of rendering assistance to distressed peoples in the more troubled areas of Kenya; those have been matters of special concern and prayer.

We are especially thankful to our Heavenly Father for the much needed help now available through the coming of a new missionary family for full-time superintendency.

In humbleness, we thank God that, in his unlimited mercy, he remains close to his children. The hour has come when we need to be more diligent in meditation and prayer, in realization of our inadequacies before the mighty forces of evil in the world today.

Signed on behalf of the Yearly Meeting of Friends in East Africa,

Benjamin N'Gaira, Presiding Clerk

How Do We Go Forward?

BY BERNARD CANTER

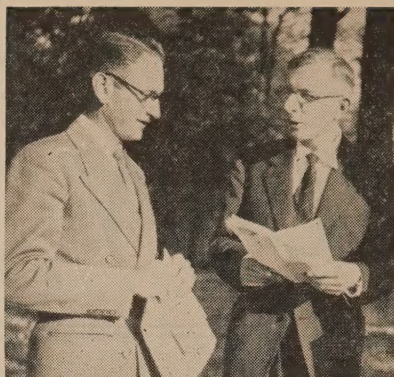
Bernard Canter is Editor of THE FRIEND, London. He is to sail this week for his home in England after six weeks of visiting among Friends from coast to coast in America. He came, as he has told Friends, to learn; but he has also taught us much of value.

After the Friends World Conference and the Tercentenary commemorations of 1952, Friends in all parts of the world have been asking, "What now? How and in what direction do we go forward?"

Some might suggest that the question is somewhat artificial, and is being asked merely because conferences are expected to have repercussions. But Friends believe that God guided them in the holding of that conference and commemoration, and that he meant them to grow as a result of that experience. I believe also that even if the conference had not been held, the question would have been asked at this time, because we have reached the end of an epoch in the story of Quakerism and are already moving into a new phase.

As I see it, Quakerism's last phase, of which we are now seeing the close, began in the last years of the nineteenth century, when new movements began to be felt and old ones were weakened and leaders like John Wilhelm Rowntree in England and Rufus Jones in America were remolding the thought of the Society. Under their influence and that of other outstanding Friends, Quakerism took a new turn, and a wider, and largely new, conception of Quaker service became predominant. Now the impetuses of fifty or sixty years ago have partially spent themselves; we need to take our bearings once more, seeking God's guidance for a new situation.

What is God guiding us to do? We British Friends are at present uncertain of the way forward; we are grop-



Bernard Canter (right) chats with John Harvey, pastor of the Fairview Friends Meeting in Ohio, one of the many groups of Friends with which Bernard Canter met.

ing in some perplexity. My hope in travelling in America this fall has been that I should learn what insights are emerging among American Friends. I am writing in the course of my visit and would like to say how much help I have already received from very many Friends, and how deeply grateful I am for it.

Since the conference we Friends have had before us, in the report of the Conference and in other documents, an outline of the general situation. In my own mind the outline takes shape somewhat as follows. I want, however, to be free to modify my outline in any way that subsequent experience may dictate.

Firstly, in the words of Errol Elliott, writing the preface to the report of the Conference: "The divergent streams of Quaker life and thought are converging again. That is the great new fact for this generation of Friends." It was the experience, I think, of everybody at Oxford that differences of approach among Quakers, while they undoubtedly existed, in no way hindered the fellowship there but even enriched it; and that as we lived together we discovered that our differences, though real, were not nearly as deep as we had sometimes thought. In America I

have travelled in a number of states and met groups and individuals of many Quaker varieties; but I have never for a moment ceased to feel at home and among friends. There has been a bond of deep unity between us all, and it has been a great joy to experience it.

It will do good, I think, if as many as possible share in the experience of getting to know Friends from other branches of Quakerism, so that they may realize for themselves this fact of underlying unity.

Secondly, Friends are seeking to know once more in their Meetings the presence of God with power. With thankfulness they can acknowledge the joy of God's presence in their midst; but where is the power which once could shake the ground for miles around, and which should be communicating to the mass of people outside the gates of the Christian churches the amazing truths of Christian experience? We are seeking to know the power of God and a language of communication which can reach those who at present seem not to understand or care.

Thirdly, we are looking at our Meetings to see how their inward life may be enriched; and there are many ways in which they need enrichment. In Great Britain some of our Meetings are forming small worship groups which meet at other times than on Sunday mornings and which, being smaller and more informal than the Sunday meetings, can become opportunities for a deeper acquaintance with one another's spiritual problems and discoveries. Many have week-night groups for study of the Bible and of our Quaker testimonies; many are conscious of the need for more effective arrangements for caring for and supporting one another in all the problems of daily life; and the Conference threw out several hints in the direction of giving Quaker service, not only in places far away or overseas, but also in the very neighborhood of the local Meeting.

Fourthly, Friends in my country be-

(Continued on page 353)

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From Our Africa Journal - I

By Errol T. Elliott

FRIENDS, in this first account written on our mission field in Africa I shall not start with Africa, but with Christ. It was as if he were already here, waiting for us, and we had come here in order to find him. Indeed he was here, and has been here in the first dim whisperings in the souls of Africans, back there—centuries back.

Now we saw him, heard him, on the first day of our arrival. His voice rose clear, clean and tender on the cool African air as the chorus from the Girls School sang hymns in welcome to us. They stood on the green grass yard of the house where Charles Lampman and I are staying. We had learned our first word, "mirembi," which means *peace* and is the usual African greeting. To our Mirembi, they responded, fifty strong.

As we settled down to eat with Dorothy Pitman, Edith Ratlaff and Helen Fletcher, the voices of the Girls Choir again blended in a chorus which in America we usually hear as a spiritual, "There is a Balm in Gilead to Make the Wounded Whole." Quaker College choirs in America, you have never sung it better! It was time to eat but it was also time to worship. Our hearts grew silent and our eyes knew the dignity of tears. The girls walked silently away to their dormitories and we ate our spaghetti, tomatoes, cabbage and custard in our first fellowship here of the broken bread.

We were shown about the Kaimosi station by Dorothy Pitman, through schools and dormitories and past the homes of missionaries. We walked past the "hope chests" of the mission—piles of brick awaiting only the money or the hands to make them into buildings. We surveyed with critical though untrained eyes the quality of work that went into these buildings. There were the buildings with long straight lines of brick laid by African hands which "Bwana" (Fred) Hoyt had taught through recent and not so recent years. We were reminded of the words of high praise for him from government officials we had met in Nairobi. To think of Fred Hoyt was also to think of Alta Hoyt.

We stood by three stumps of trees which marked the first camp site for Arthur Chilson, Edgar Hale and Willis Hotchkiss on that first Sunday of August 10, 1902, from which the Kaimosi mission might well be dated. The last one of the clump of three trees had blown down only a few days ago. This was the Beth-el of our Africa mission work.

In the evening we ate with John and Julia Retherford and family. Leonard and Edith Wines called to ask us to speak at the meeting to be held the next evening, Sunday. Dr. Horst Rothe had met us at the airport at Kisumu where a little later we would meet Dorothy Pitman and John Retherford, the latter giving us the ride, 27 miles, to Kaimosi. While in the Post Office writing home to our families, we were greeted by Benjamin N'Gaira, whom many Friends in America will remember at the five Years Meeting in 1950.

AN AFRICAN MONTHLY MEETING

Even before we arrived at Kaimosi, on our way from Kisumu with John Retherford, we met with an African Monthly Meeting for our first time. Perhaps two hundred

Friends were seated on the ground under trees and one of their elders was addressing them as we drove up. The women were dressed in plain, clean dresses such as American women wear about their homes. The elders sat facing the meeting on benches and warmly greeted us as we joined them. Nearly all attenders were, sensibly, barefoot; the women wore head scarfs or coverings. As we were introduced, our names were repeated by the entire group in unison. Then we brought them greetings briefly. We left before their meeting of three hours was over. It was a Monthly Meeting, representing eighteen separate Meetings for Worship, or Village Meetings.

The name of Charles Lampman is indeed fortunate, for of course there would be a translation for the man with a lamp—Mundu 'nitaa. I hardly need to say that there is no translation for Elliott. How charming the thought that as Charles Lampman takes up his new work in Richmond, he can be known to Africans as the man who carries a light!

THE GOOD SAMARITAN IN AFRICA

Yesterday was Sunday and we had our first insight into a Meeting for Worship. The one we attended was mainly in English with one hundred and thirty girls and about twenty-five boys, besides some of the American staff. Others were in other groups elsewhere. There was first the hymn "Holy, Holy, Holy," just as we sing it in America; then in Luragoli, "Savior, Like a Shepherd Lead us." The small hymnal with words spelled as they are pronounced made it easy for us to sing with the familiar tune in their language. Dorothy Pitman led the Meeting and asked one of the girls to read in the Luragoli Bible a selection from Matthew. Five boys sang a special number. Then there was a period for prayers. Several boys and girls prayed and at the end of each prayer the group said Amen in unison. Now and then someone would start a hymn, softly sung by all, and interspersing the prayers. Dorothy Pitman told in English with the aid of a flannelgraph the story of the Good Samaritan, finally substituting African words and ideas, such as "tribes" instead of Jews and Samaritans. She referred to the Mau Mau movement among the Kikuyus and helped us to understand the power of neighborliness. East Africa Yearly Meeting Friends are sending 200 bags of maize for the relief of the Kikuyu Christians and others who are in distress from the Mau Mau persecutions. Everett Kellum closed the meeting with prayer in Luragoli.

The girls were dressed in dark blue uniforms and wore white scarfs wrapped neatly around their heads. They and all of the Africans were barefoot. A smaller group of girls, perhaps ten in number, were dressed in light green uniform dresses with no headcoverings; they were also barefoot. These were teachers in training. They were really a beautiful sight, walking from the Girls School and settling in silence in the Meetinghouse. Rarely would one see such self control and reverence in a group of similar age in America.

Last night we met with the mission staff, a few Africans also attending, in a meeting for worship. Our themes: *God is Love*, and *Our Problems are Opportunities*. We had met

in the afternoon on the lawn of the Retherford home and finally were driven by rain to their porch. They were all present, parents and children. They have a lovely custom of teaching their children to call all other adults on the mission staff Uncle and Aunt, so that every child is surrounded by "relatives," and one can hear "Aunt Ruth," "Uncle Harold," etc., in the babble of children's voices. We ate together a warm, though outdoor meal, very much like an American church dinner prepared, of course, by Americans. It was also a news sharing time as we answered questions about our mutual friends in America—who was doing what and where!

WHAT KAIMOSI REALLY IS

One has to take such new experiences as these gradually—everything one meets is new, like another world. Little by little, the "sun" comes up and one's mind becomes more fully lighted. Little snatches of conversation here and there, a few steps down this way or that, and eventually one begins to awaken to what Kaimosi is. Really it is a sizable undertaking, a large field with four hundred Meetings and three hundred or more schools across a large territory, and with thousands of Africans not only wanting but demanding an education. That education must be Christian. They are also coming increasingly to require medical service. That too must be Christian. What we essentially are doing is building a central core of Christian people—the Church of Christ in Africa.

Dr. Horst Rothe is the loved doctor of our hospital and secretary of the mission. Government officials and the mission personnel, all commend warmly the quality and values of his service. He is ably assisted by Ingeborg Rothe. All of these Friends are over-worked. An additional nurse is imperative. As he showed us through the hospital of 105 beds, we remembered our dear Friends, Dr. A. A. Bond and family who have poured their lives into Kaimosi. None could be more cheered than Archibald Bond to know the great advances being made in the hospital equipment and service, as he retires to live in Florida. The new X ray machine gleamed as a thing of beauty and service, surely bringing great encouragement to everyone. Edith Ratliff graces the halls and rooms with her devoted service. The hospital must have at least another full-time nurse.

Everett and Ruth Kellum are now the senior members of the staff as well as being veterans of our Kenya mission. Government officials praised to us the work of Everett Kellum during the many years of his service. He is not well and must be relieved. Thousands of Africans will carry in their lives the marks of his devotion. Ruth Kellum is giving important service in the northern areas of our mission in care of dispensaries. Our lack of personnel to aid Everett Kellum has been largely responsible for breaking him. It is our shame that we do not adequately meet the needs of persons whom we send to Africa.

THE THIRST FOR EDUCATION

This leads us to the main problem which our mission now faces in Africa. Charles Lampman and I have not been here long enough to report any conclusion, but we can say this much at this time—the African thirst for education is almost insatiable. If we do not give it to them, they are not only disappointed, some of them are bitter. Here is a place where public opinion really counts—we must remember that!

How we are to resolve the problem of an expanding need must be considered in our next report from Africa, but we have this under discussion not only with the missionaries but with government officials and Africans.

Next week we meet a body of representative Africans who are leaders of the Yearly Meeting. We shall probably discuss this and other problems with them for three hours or more. We are determined to give them every evidence of our faith in them and the need for their counsel. By their own choice no missionary will be present in that meeting. We shall think not only about the chief problem of education, but also of how we may strengthen the relationship between East Africa Yearly Meeting and the Five Years Meeting, and the closer sense of fellowship with the Society of Friends through the Friends World Committee. We shall hand them the written greetings which we have carried from the Five Years Meeting, the Friends World Committee, the Meeting for Sufferings and from individuals.

It is clearly evident that our work in Africa must be balanced—building the Church as such, Christian education, medical service, and that general area including buildings and the industrial side of life. Surely a demonstration farming system and a trained Christian rural missionary are needed. If our program in Africa must be balanced, so must our Five Years Meeting program. We must find a way to relate our departments of work at home—Christian Education, Peace, Evangelism, etc., with those respective needs on our mission fields. This is the *Church in Africa*, not just a "mission" field. We must all lend our interest to it, try to understand what it is, and give it full support.

In a following issue of *The American Friend*, we shall tell of the work of other mission personnel and try to interpret some of our observations.

BLUE DRESSES—MUD HUTS

I will close this first account of our journey with a kind of moving picture. From my window I see the girls from the school in their lovely blue dresses with white trimming walking in single file, carrying bundles of sticks on their heads to the school for fuel. Some of them do not even touch their hands to their loads, but walk along ever so gracefully, if not rhythmically, as if life is truly a joy. Now and then they appear in their work clothes and with tools to work in the garden. We shall see them in school today and take colored moving pictures. Dorothy Pitman reports that they are all excited with that prospect.

Beyond the garden where they work begins the forest with its heavy undergrowth and its myriad birds and monkeys. One hears them as the first waking experience in the morning. Beyond these trees only a short distance are the huts of Africans as primitive as you could imagine. Yesterday we rode with Harold Wilhite and Leonard Wines out into these dense growths. There we saw plain, round mud huts with grass thatched roofs and bare yards of fifty foot circumference around each hut—bare, grim existence from the point of view of a European. Almost naked children greeted us along these jungle paths or else stood shy and wondering, watching us drive by over the bumpy roads.

Not all that white men have brought to Africa is good. Also, the transition is too rapid, too much beyond a safe development, not slow enough to be sound. But whether revolutionary or not, rapid change is here—we cannot withdraw from it. We must bring to it as much understanding and good will as possible. That is one great purpose for a Christian mission.

All of this will not be easy. It is very exacting. Indeed we are not adequate for it. We can lend our lives as imperfect channels of the divine grace. There is balm in Gilead, for God is love, the world over.

(To be continued)

It Happened Here - Part II

By Kermit Eby

In the October 22 issue of this journal, we published the first part of a statement by Kermit Eby, a member of the Church of the Brethren, on his appearance before an investigating committee. In this second half, his story turns from his actual appearance to thoughts on the background of our current fear. (A footnote to this article appears on page 353 of this issue.)

MY MIND went back to the years between wars which Arthur Koestler once described, when "the pauperized bourgeois became rebels of the Right or Left . . . many . . . lived on pointlessly, like a great swarm of tired winter-flies crawling over the dim windows of Europe."

Writing of those men who became Communists in an era when potatoes were burned before a world of starving men in order to keep prices high, Richard Crossman states: "Their conversion, in fact, was rooted in despair—a despair of Western values. It is easy enough in retrospect to see that this despair was hysterical. Fascism, after all, was overcome, without the surrender of civil liberties which Communism involves. But were Gide and Koestler so obviously wrong, at the time when they became Communists, in feeling that French and German democracy were corrupt and would surrender to Fascism? . . . it jogs our memories so uncomfortably; and reminds us of the terrible loneliness experienced by the premature anti-Fascist, the men and women who understood Fascism and tried to fight before it was respectable to do so. It was that loneliness which opened their minds to the appeal of Communism."

A KIND OF LONELINESS

It is another kind of loneliness which, evidently, opens our 1953 minds to the appeal of professional, fanatic anti-Communism. In trying to understand the lure which McCarthy casts over the minds of a public which, like any public, is basically non-inquisitorial and committed to minding its own business, you must understand that fear. (Because you, as well as I, are threatened by it.) It is not the fear of hunger, but rather, in America of 1953, the fear of the hungry. Our executives are the busiest, our productive plant is the

biggest, our farmers are the most secure, and our people the best-dressed in the world. And yet I would wager that with all our riches, we are today the most fearful people in the world, and the loneliest. We are afraid as Rome was afraid, or Nineveh, or Babylon. And because we are as afraid as those tired winter-flies who crawled across the dim windows of Europe, it is easier for us to blame some anonymous force (The Bad Men, the Communist conspiracy) for our insecurity.

For the rest of the world keeps reminding us that we are rich and they are not. America, the Cinderella-dream of a continent, awaits lethargically the midnight whistle when the coach will turn back into a pumpkin. Since the coach, after all, is built on nothing more solid than preparation for war and fear of war. Meanwhile, if we can only hunt down enough of the Bad Men, the wicked step-sisters, under the leadership of McCarthy, perhaps the coach will remain a coach after all.

The old faith, born out of hunger and despair, doles and war, broken values and desecrated idols, was Communism—a hard, cruel, narrow, and yet strangely visionary religion. The new faith, of which Senators Jenner and McCarthy are the prophets, is born out of full bellies and the fear of insolvency, and it is called, interestingly enough, Anti-Communism. And it is even a harder, crueler, narrower, but not at all visionary religion.

It is the kind of investigation going on here which concerns me; the psychological processes which make the investigatorial process the sort it is.

In the present investigations, it is plain that we are dealing with ideological warfare. The various investigatory committees have not, to my knowledge, brought up one man engaged in conspiracy. They have brought up a number of political deviationists. Yet the Jenner-Velde-McCarthy phalanx consistently uses the vocabulary of the melodrama, and a bad cloak-and-sword melodrama at that: "conspirators," "spies," "traitors," "saboteurs."

Just as in Germany, given the proper conditions, something deep in the human grain responded to Hitler, so here, given the conditions, something deep in men responds to McCarthy.

Given the situation, a man who knows how to twist the latent fear in people can make a successful drive for power.

SENSE OF COMMUNITY

Against this latent fear, I could only fall back upon my basic sense of community, my sense of roots transcending either the state or the self-appointed officials of the state. Mr. Jenner's insight about me was misplaced; he was ostensibly looking for Communists, and I could not oblige. I had been guilty, all my life, of being a sectarian. I was guilty, too, of not holding Jenner's faith, Anti-Communism, any more than I had held the Communist faith preceding it. For beyond the Brethren community from which I came, there is a long heritage, and beyond the Judeo-Christian heritage itself, a Greek one. Did not Socrates have to make the choice?

"Fascism, after all, was overcome without the surrender of civil liberties which communism involved." And Communism will certainly never be overcome by surrendering civil liberties on the idolatrous altars of Anti-Communism. "For it is easier," says Crossman, commenting again on *The God That Failed*, "to lay the oblation of spiritual pride on the altar of world revolution than to snatch it back again. This may be one reason why Communism has had much more success in Catholic than in Protestant countries. The Protestant is, at least in origin, a conscientious objector against spiritual subjection to any hierarchy."

Perhaps, if we Protestants remember our origin, the Anti-Communist faith in this country will not reach the German boiling point. Perhaps if we learn how to fight it, we may take this new heathen religion in stride, too.

"HERE I STAND"

Which is why the churches are next on the list of Mr. Jenner's appointments. The intellectuals first, because they are easy picking since, like Socrates, they tend to take the hemlock as a personal protest, one by one. And after the universities, the churches, because a free pulpit is an insult to men who would have every man believe this bold, backward faith of Anti-Communism.

But if the great universities go down, it will be twice as hard for the churches to stand. The time has come to close ranks, to roll back and to say with Luther, "Here I stand, by the Grace of God I can do no other."

Correspondence

Objects to Social Security for Ministers

To the Editor:

The Church will lose its power to sit in prophetic judgment over the acts of the state if its clergy are dependent upon the state for sustenance. If ministers challenge the action of the state and use their influence to curb it, would it continue to appropriate money for them? Clergymen, of all people, should retain full independence and liberty of action to condemn the onrushing power of big government.

The Social Security Law taxes unequally and inequitably and pays out benefits on the same basis. No reserve fund is created. The money is expended just like any other government income. One may pay all his life and have nothing but a paper claim and a hope that a future congress will be willing and able to tax a future generation to return to the long-suffering taxpayer, probably in depreciated dollars, some of the purchasing power that has been taxed away from him during a lifetime of work. On the basis now projected, the scheme is mathematically impossible and will almost certainly break down and contribute materially to disastrous inflation.

Howard E. Kershner

26 W. 58th St.
New York 19, N. Y.

Social Security—Pro

To the Editor:

It seems to me as though it would be the right thing for ministers and others employed by non-profit religious organizations to have the opportunity to be included in Social Security.

Glen Rinard

7600 Old Auburn Rd.
Citrus Heights, Calif.

To the Editor:

We must have our security, one way or another. We can accomplish collectively what we cannot accomplish individually. A universal social security system is many times less expensive than holding out security for one's self . . . because of the wide-spread payments to the society security fund and the law of averages in the life span after age 65 . . . The recipients are on their own, because it is paid-for protection as much as paying a premium on an insurance policy . . . Tax money collected for the fund is

earned money as much as money taken from pay rolls . . .

Lester T. Ellis

239 Walnut Street
Greenfield, Indiana

Ed. Note: These letters on social security are in response to an editorial in the August 29 issue of this journal.

Test of Membership

The *Test of Membership* editorial (September 10) came at a time when the Oberlin (Ohio) Monthly Meeting discussed the proposal sent by Arthur Morgan of Yellow Springs, Ohio, that the Lake Erie Association of Friends Meetings, at its 1953 annual Meeting in Columbus, open the way for non-Christians to come into membership.

In this connection it is interesting to note in Jackson's Essay, *The Quakers and the Russians*, that one of the Communists, whom many regard as atheists, credited the A.F.S.C. with saving his life during the famine following the 1917 Russian Revolution. The Communist in question was, until recently, Ambassador to the U.S.A.

The question to be answered by all Meetings coming into contact with so-called atheists, with non-Christians like the Hindu and Chinese and Japanese students, is this: Will we close our Meeting for Worship and refuse fellowship or will we feel a concern for these seekers hungering for membership in a spiritual body?

Will we continue to quote Fox, "There is one, even Christ, to speak to thy condition," or will we advance on Whittier's

Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

The letter fails, the systems fall,
And every symbol wanes:
The Spirit over-brooding all,
Eternal Love, remains.

Imre Domonkos

Oberlin, Ohio

Sharing Thoughts on Worship

By Milton Hadley

Milton Hadley is pastor of the Friends Meeting at Freeport, Maine, and one of the two New England Yearly Meeting Field Secretaries.

Have you wondered if Friends ever make any progress? Put your minds at ease, for they do. This was evident at a joint conference of New York and New England Friends held at Oakwood School this September. For the

first time in my experience (and this is not a report, but rather the reactions of one person), some fifty Friends from "unprogrammed" and "pastoral" Meetings discussed worship for much of three days without one word of criticism for each other and with no effort to get the "pastoral" Friends to justify their existence. We took each other as we are and discussed our mutual problems and purposes.

Some might say—why discuss this subject again? Surely Friends have tramped around over the same field times without number. True—but ours was a renewed effort to have our worship meet the needs of today in the terms of today. We could see change and progress as the result of former conferences and discussions.

We believe Alexander Purdy deserves credit, for his lecture and the resulting pamphlet on "An Adequate Leadership Among Friends" points out that the problems and goals of our Meetings are almost identical even though our methods may differ to some degree. Unprogrammed worship seems to have five especial values: the expectation of Divine leadership, the shared responsibility for the meeting, the encouragement of participation, the power of silence, and variety in message and presentation. The group saw that these could be a goal and expectation of the pastoral Meeting as well.

No matter the type of meeting, the purpose remains the same: to know God and his truth, to bring ourselves into harmony with him, with his truth and with our fellowmen. Friends have seen that God's truth is both individual and collective. The test of worship is life lived in all its realms and not just in the atmosphere of worship.

The conditions conducive to worship seem almost universal. The group needs to be "close knit," even as early Christians were in one place "with one accord." The better most people know and understand each other, the more readily they can worship together. If this be true, other activities of fellowship are valuable to provide the soil (or soul) in which worship can grow. Then there is the expectancy—a real hope and expectation for consciousness of "the Presence in the midst." This may be a condition which should be regained in some Meetings. Gathering in quiet reverence is still important and was the reason Friends used to postpone all visiting until after the hour of worship. Still each must be anxious to make his contribution, whether silent or vocal. The vocal part has little significance without the

(Continued on page 347)

Central Office Staff Activities

April - September, 1953

By R. Ernest Lamb

FRIENDS may be interested in learning something of the varied activities of the Five Years Meeting staff during the first half of the Fiscal Year. Much time was naturally spent by all in administrative duties at the office and in preparation of the material that goes to our constituent Meetings through the mails. All were present and participated in the various Board Meetings and the Evaluation Conference held in April.

ERROL T. ELLIOTT—General Secretary and Editor of *The American Friend*. Attended New York, Western and Indiana Yearly Meetings. Leader at Minister's Training Course at Guilford College. 10th Anniversary message, Friends Committee on National Legislation. Dedicatory address, Quaker Haven Meetinghouse. Numerous addresses. Flew on special Africa mission September 27.

LEONARD R. HALL—Secretary of Board on Christian Education. Attended North Carolina, Western and Indiana Yearly Meetings. Resource leader Young Friends Conference. Interdenominational Conferences. Pastoral supply and some 25-30 other addresses. Field work.

HAROLD N. TOLLEFSON—Director of Friends Advance. Attended Nebraska, Canada, Wilmington, Western and Indiana Yearly Meetings. Field work Iowa. Regional Conferences Western. Promotion of *Advance*. Numerous addresses.

WM. MERTON SCOTT—Secretary of Board on Peace and Social Concerns. Attended Canada, North Carolina, Wilmington, Iowa, Western and Indiana Yearly Meetings. Draft counselling. Peace Conference, Pendle Hill. National Temperance League conference. Retreat Greenwich, Conn. Visitation Quaker Team at United Nations. Peace and temperance addresses.

R. ERNEST LAMB—Secretary of Board



The Friends Central Office of the Five Years Meeting exists so that the local Friends Meetings may grow in spirit and stature. In this picture, Olaf Hanson is teaching a class of Juniors at Paton, Iowa, while local Christian education workers watch and learn. The photograph was taken by Leonard Hall, who together with Olaf Hanson, Harold Tollefson and Richard Faux, held seven Christian Education Institutes in Iowa Yearly Meeting during July.

of Evangelism, Stewardship and Ministry. Director of Promotion and Central Office Project. Attended Nebraska, North Carolina, Wilmington, Iowa and Indiana Yearly Meetings. Pastor's Short Courses Indiana and North Carolina. Family Camp, Virginia. 78 addresses.

MERLE L. DAVIS—Secretary, Board of Missions. Attended Western and Indiana Yearly Meetings. Conferences at Meadville, Pa., and in Monroe County, Tennessee. Contacts with prospective missionaries. Field visitation.

CHARLES A. LAMPMAN—Secretary, Board of Missions (incoming). Attended Indiana Yearly Meeting. Three regional conferences. Now visiting Africa and Jordan fields.

OLAF HANSON—Secretary, Children's Department. Attended New York Yearly Meeting. Field work in Indiana, Western, Iowa. Vacation Church School Institute. Laboratory School, Birmingham, Alabama.

RICHARD FAUX—Secretary, Youth Department. Attended New England Yearly Meeting. Field work in New England and Iowa. Young Friends Conference, Guilford College. Work Camp Friendsville, Tennessee. Addresses.

ELEANOR ZELLIOT—Assistant to Gen-

eral Secretary and Editor of *American Friend*. 57 talks on visit to India and Jordan as Friends Delegate to World Christian Youth Conference.

Concerning the Budget

To finance the work of the Five Years Meeting, the Yearly Meetings through their appointed representatives on the Executive Council approved a Budget for the current year of \$140,000.

Six months of the fiscal year have now gone. Receipts for the United Services Budget during this period have amounted to \$47,849.43, or about one-third of the year's goal. Of the sum received, \$27,662.49 was allocated to the American Friends Board of Missions and \$20,186.94 to all other departments. The Board of Missions therefore received 58% of the total amount contributed to date.

We trust Friends generally will lend whole-hearted support to the United Service program that has been adopted, and subscribe generously to the total budget during the coming months.

SHARING THOUGHTS ON WORSHIP

(Continued from page 346)

silent seeking of God's will and truth.

Various individuals made suggestions for improving our worship. The elders or all on the facing seats may take their places early; one Meeting now expects them to be seated ten minutes before the hour. We seemed to agree that there should be several on the facing seats, no matter the type of Meeting.

Freedom from set program seems to have virtue; so we do not always start off with two hymns, nor always with twenty minutes of silence, then "the lady who sits head of the women's side."

Apparently the idea is new to some and is rather uncommon, but we seemed to consider it a good idea to occasionally weigh the quality or effectiveness of the meeting for worship. Possibly at least once a year the Meeting on Ministry and Counsel should evaluate the worship, then encourage those elements which seem profitable, discourage or correct any others.

In Our Next Issue . . .

The November 19 issue of *The American Friend* will contain within its pages an issue of *The Courier*, a publication of the Friends Council on Education. Included will be articles by Gilbert White and Isabel Randolph.

The Friends Have Poets

Bittersweet, by Mary Blackburn;
Comet Press Books, New York; \$2.00.

Winter Solstice, by Winifred Rawlins;
Island Press Cooperative, New York;
\$1.50.

Poetry is one of the stained-glass windows in the house of God; it brings to the soul, through the senses, the many colors of God's glory which live ever in the single light of God's being. That is why, to every truly religious spirit, it speaks as the lilies of the field and as the precious ointment broken over His feet spoke to the Lord.

Fortunately for us, there is abroad today a renaissance of poetry that is Christian and romantic and mystical. We of *The American Friend* are peculiarly fortunate because two of our own poets have recently had volumes which are, aesthetically and spiritually, important for America.

Mary Blackburn has a bold, quiet individuality, a mastery of flashing metaphor, a subtle wisdom of the private heart. Like Emily Dickinson, she expresses her own deep experiences in terms of the brief and poignant symbol. No one in contemporary poetry since Edna St. Vincent Millay has fashioned such intense and shining lyrics.

Bittersweet is a volume that should be on the shelves of every Friend; it is wisdom made memorable by beauty; it is some of the most beautiful poetry of today.

Winifred Rawlins is also a true poet of the renaissance. Free of all the "cult of unintelligibility" and the fashionable Art of the Fog, hers (like Mary Blackburn's) is the Art of the Sun. She sings and shines; she speaks from the heart to the heart. She has known both England and America, but her real home is the inner continent where the soul

lives. She is philosopher and mystic, yet always the poet who brings sight and insight fused into sensuous beauty. She rejoices in the timeless glory of God that floods all times.

Flowing, returning, ceaselessly
The signature of Deity

Binds everything that lives or dies
Within its pulsing mysteries.

We Friends pride ourselves, justly, on our devotion to the Inner Life. But at the perilous gate of Heaven, how shall we justify that affirmation unless we have loved the inner grace and the outer glory with the poets? Unless we buy and read the work of such poets as Mary Blackburn and Winifred Rawlins, we are like the blind men who trampled over the lilies of the field unaware or who scorned the precious ointment broken for grace and glory over the feet of Christ.

E. Merrill Root

On Great Words V—Redemption

Life, however well conceived, does not always go well. Men make mistakes, or consciously sin, and their souls, minds and bodies need healing. When this happens, is a man hopeless? Does he become a victim of his spiritual decline? Or is there a principle in life, a deep corrective whereby a man may turn, be healed and alter his course?

Sometimes the prophets almost despaired of their people. One of them called out in anguish, "Is there no balm in Gilead? Is there no physician there?" Yet the message of the prophet always answered his own question—there is balm in Gilead!

There *was* and there *is*! The answer is found in the word, *redemption*, beyond its root meaning. It signifies, in

its present use, a spiritual change, an inner transformation, the redirection of a man's life. Such a change may be radical or dramatic as in the case of Saul who became Paul, or it may not. It may be more often like that of John or Andrew, if we may assume what was probably true of their entrance into discipleship with Christ.

There is no fatalism in the Christian gospel, no acceptance of defeat. Redemption has its cost, its cross—and its Easter! There is hope—always the opportunity—"Turn ye, O turn ye, for why will ye die?"

E. T. E.

A Thought on Missions

A great deal of nonsense has been written about missionaries. It seems to be forgotten that Christianity is an Eastern religion, to which Western pagans have been quite successfully converted. Yet if one believes in Christianity at all, one must believe in its universal validity. A Christian cannot believe in one God for Europe and another God for Africa: the importance of Semitic religion was that it did not recognize one God for the West and another for the East.

The new paganism of the West, which prides itself on being scientific, is often peculiarly neurotic. Only a neurosis explains its sentimental lack of consistency, its acceptance of the historic duty of the Mohammedan to spread his faith by the sword, and its failure to accept the duty of a Christian to spread his faith by teaching.

Evelyn Waugh,
Journey Without Maps

Poetry Contributor

Mary Blackburn, 111 Ruby Ave., Wilmington, Ohio.

NIGHTFALL

Glow of the sunset, take hold of my heart;
How can I borrow this hour tomorrow?
The hush of evening was made for peace—
Tomorrow I'll tread the city mart;
There, part of the crowd, I'll struggle for gain
Eager to know all that is known, afraid
Amid the noise, to be alone; seeking
Oh, God, the solace of Thy Hand in vain.
Here at home, my tired foolish heart can rest;
Monotonous song of the katydid
And whispering leaves are silence itself;
Thy universe unfolds and I am blessed;
Beyond this hour and that of mending sleep,
Let me the secret of Thy Presence keep.

MARY BLACKBURN

FRIENDS' MEETING

Quietness, serenity,
Take tension from our faces;
Transcend and fuse our scattered
Thoughts to their rightful places;
Drain from our minds the enmity
Knotting and binding life—
From our inner selves remove.
All worldly strife.

Violin, but faintly stirred,
Renew those sensitive strings;
Record upon the soul the
Melodies that silence brings;
Make us conscious we have heard
That "still small Voice" within—
Faint music from the strings of
His violin.

MARY BLACKBURN

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

CALIFORNIA MEN OBSERVE WILLIAM PENN DAY

Quaker Men of California Yearly Meeting designated Sunday, Oct. 18, as William Penn Day, at which time they launched a Quaker Men of Action campaign. Pointing to William Penn as a man of conviction and a man of action, California men called for 2,000 Quaker "Men of Action" to meet a challenge of approximately \$20,000.

To become a Quaker Man of Action, men were asked to invest 3 cents a day (\$10.95 per year).

The challenge includes five projects for the year 1953-54:

1. Azusa Sunday School Building, \$10,000. Built in 1948 and 1949 as a project of California Quaker Men, this church is located in the heart of a fast growing residential community and is out-growing the original Sunday school facilities. The addition of the two-story Sunday school wing will provide 16 much-needed classrooms. The total estimated cost is \$24,000. The amount to be raised by the Azusa church is \$14,000, and the amount to be raised by Quaker Men is \$10,000.

2. Quaker Meadow Chapel, \$3,000. Inspired and developed by California Quaker Men, Quaker Meadow has proven a great Christian investment. The current need, a Chapel, is nearing completion.

3. Arcadia Church construction, balance 1951 project, \$1,350. Built in 1951, representing a total investment of \$80,000, \$30,000 of which was pledged by California Quaker Men, this growing Meeting already holds an enviable position in its community and has taken its place as a participating member among the churches of California Yearly Meeting.

4. Five Years Meeting Central Office Building, \$2,500. Quaker Men of America assumed the task of raising the money for the construction of the Central Office Building at Quaker Hill, Richmond, Ind., as their first major project. Amount due on the California Quaker Men quota for 1953-54 is \$2,500.

5. General Fund, \$3,000. One of the motivating purposes for the existence of Quaker Men in California is Church Extension. A reserve in the General Fund would make finances available when they are needed instead of a year later. Funds also are needed for

the National Conference of Quaker Men to be held in California in 1954.

California Quaker Men officers for 1953-54 are:

President—William Cammack.

Central Vice President—Clifford Marshburn.

Southern Vice President—Jack Martin.

Northern Vice President—Harold Walton.

Secretary—Robert Kimes.

Treasurer—William Henley.

Directors—L. Glenn Switzer, Charles Gilmore, Will B. Wickersham, Vernon Rez, LeVern Hadley, Sam Yocum, Lawrence Payne.

MAY 8-12, 1954, VACATION TIME FOR QUAKER MEN ... AND WOMEN

More Friends families will observe the second week of May, 1954, as a vacation time than any other one week next year, according to present indications.

That is the week when both the Quaker Men and the United Society of Friends Women have scheduled national conferences. They will be held on the same dates, May 8-12, in the same city, Whittier, Calif., and the programs are being coordinated to include several joint sessions.

Friends men and women all over America are making plans to combine their 1954 vacation with a trip to the west coast and attending their respective conferences. It is the first time such conferences have been held concurrently and provides an unusual opportunity for Friends families to enjoy travel, Christian fellowship and inspiration during their annual vacation period.

The possibility of chartering a bus or a special railroad coach for mid-western Friends who do not wish to drive to California is being investigated. One bus line has given a preliminary estimate of about \$75 per person, round trip, from Richmond, Ind., for a bus carrying 36 passengers.

More information will be available in the near future regarding transportation. But it isn't too soon now to schedule vacations for the second week of May, 1954, and begin making plans to join the Quaker caravan to California.

INDIANA MEN TO BUILD DORMITORY

The annual meeting of Indiana Yearly Meeting Quaker Men was held during Yearly Meeting sessions with an attendance of near 160, one of the largest ever. There was a fine spirit of fellowship and much enthusiasm and interest displayed.

The project of assisting in the construction of a girls' dormitory at White's Institute was adopted unanimously. The cost was described as approximately \$500 per room, with an over all estimated cost of \$25,000. Several different local men's groups and a few individuals promptly pledged support of the project to the extent of one room each.

Officers for the coming year were elected as follows:

President—Robert Zimmerman, 730 West 10th Street, Muncie, Ind.

Vice President—Charles Carter, Richmond, Ind.

Secretary-Treasurer—Harold Runion, R. 4, Van Wert, Ohio.

Presidents of the various Quarterly Meeting Quaker Men groups were named as an Advisory Board, along with the retiring president, Ray McCracken, of Fairmount, Ind.

Highlight of the evening's program was an address by Errol T. Elliott, Editor of The American Friend and Executive Secretary of the Five Years Meeting. His message was a powerful call to greater unity with God in service to the world.

IOWA MEN BUILDERS ALSO

Quaker Men of Iowa Yearly Meeting met Aug. 19 at William Penn Chapel in Oskaloosa. There were approximately 150 men present and much interest was expressed in the project of raising enough money to erect a care-taker's cabin at Quaker Heights Camp, near Eldora, Iowa.

New officers elected for the coming year are:

President—Arthur McDowell, 1030 East St., Grinnell, Iowa.

First Vice President—Wilbur Brandeburgh, Stuart, Iowa.

Second Vice President—Arthur Weise, Arnolds Park, Iowa.

Third Vice President—Herbert Heald, 114 K. Ave., East, Oskaloosa, Iowa.

Secretary-Treasurer—Melvin Laughlin, Eldora, Iowa.

Directors—Roy S. Williams, Oskaloosa, Iowa; Clarence Hinshaw, New Providence, Iowa; and Duane McCracken, Mankato, Minnesota.

The Sunday School Lesson

Prepared by Russell E. Rees

For November 29

A World of Opportunity for All

Deuteronomy 24:14, 15, 19

Amos 5:10-15

2 Thessalonians 3:7-10

The first Fair Employment Practices Committee must have been organized at least six hundred years before Christ. The pronouncements in Deuteronomy certainly did not spring out of clear air; they are the result of long meditation and experimentation. The demands for justice are in the very nature of God. The more men came to know God, the more they came to recognize the demands of right dealings with their fellow men.

What do employment practices have to do with religion? The question is still asked in church circles. "Business is business" is still said with the implication that "business" is outside the realm of religious activity, and runs by some formula which leaves out the demands of God. But one cannot read the social legislation of the Hebrews, and the writings of the great prophets without seeing that nothing was left out of the judgment of God. The final appeal, (vs. 19) was to God, and the mistreated workman was to set his case before the Lord, and ask for justice in His sight.

The legalizing of generosity may not have accomplished very much, but at least it was recognized as being respectable. Probably no one would say that leaving a sheaf here and there is enough to meet the critical needs of our time, but that was a beginning in the direction of sharing with the less fortunate by those who had greater abundance.

What was a law in Deuteronomy is a passion in Amos. The law had been by-passed, and people had found ways to get around justice and generosity. The poor were still turned aside and the just were still afflicted, and Amos saw in these unholy practices the seeds of the nation's destruction. Justice, to Amos, was not just good business, although it was that, but it was God's minimum requirement for existence.

Amos was concerned for "national security" too. But he did not make the mistake of believing that by adding mere physical power security was guaranteed. It was much deeper than that. The true security was in the moral behavior of the people. "Seek good, establish justice," he said, and

it may be that God will be gracious toward you. The best way to insure the continuance of the nation is to make the nation worthy of continuance.

Paul's contribution to this discussion is a condemnation of special privilege. No work, no eat, was his simple formula.

Our charter for Social Concern is written all through the Bible. We need not apologize for being concerned about wages, working conditions, living conditions or justice. To be unconcerned is to miss the whole growing discernment of the Bible. For Jesus, life abundant, full, free from limitations of disease, oppression and fear, was the goal for all men. Whatever hinders that is a deep concern of men because it is a deep concern of God.

Questions:

1. Would the Jewish law in regard to the poor be enough for us today in our complicated society?

2. What is the determining factor in judging good causes? What is the justification for Social Concerns?

For December 6

Government Under God

Romans 13:1-10

Acts 5:25-29

It is necessary to look behind the scenes a little when you read the letters of Paul, and especially when you read his comments upon the State. In the early struggle of Christianity, it was the Jewish religious leaders who were the chief opponents of the young faith. Often these Christians had to appeal to the civil power to save their lives. Paul especially was in a favored position because he was a Roman citizen, born in a Roman province. And Rome was a good administrator of justice as she saw it. Rome took little part in religious controversy as such, only becoming interested when there was a threat to civil order.

During the fifteen or twenty years of Paul's active ministry the State was a friend to the young movement. In time this attitude changed but most of Paul's great writing was done during the period of benevolent toleration on the part of Rome. One has only to turn to the book of Revelation to find this attitude reversed. By the end of the first century the State was the "Mother of harlots and of earth's abominations."

Political power is capable of perversion as well as any other activity of man. One comes back to the statement that when the State is right it ought to be supported, and when it is wrong it should be opposed. But does that not mean that there is a higher law than the mere law of the State? How do you know this action is right and that action wrong? Confronted with a similar question Jesus could only answer, "Render to Caesar the things which are Caesar's, and to God the things that are God's." But he did not clearly say what things are Caesar's, and what are God's.

The passage from Acts reports an early conflict between Christians and the State. The Christians had been ordered not to preach their new doctrines in Jerusalem. But they went ahead doing what had been forbidden, and were arrested "without violence." Confronted with their disobedience Peter's defense was, "We ought to obey God rather than men." Early Friends often disobeyed the law, the law against certain public assemblies, laws regarding the tithe. Is it ever right to disobey the law? Upon what basis?

Should the Church dictate to the State? Should the State dictate to the Church? Is it a case of one or the other, or is it rather a case of two functions of life which stand as correctives for each other's weaknesses? Where the Church has been supreme, intolerance has often been the result, and where the State has dominated religion, fresh insight and vision have disappeared. A state of tension in which neither gains complete control seems to offer the best hope for us. In fact that is just what Jesus suggested. Certain things can be done by the State and should be. Certain other things can best be done by the Church, and should be. And there will always be an area of dispute as to which things belong in which place.

The exponents of domination by either State or Church are seeking an easy answer for a hard question. They would like to see the things settled once and for all. But as a matter of fact it cannot be completely settled. Life is always greater than rules, and "new occasions teach new duties." Continual alertness on the part of Church and State, a certain jealousy over prerogatives, is the condition of life. Christianity does not give easy answers to puzzling questions, but it does give a spirit of growing concern in which all questions are met in a loving, truth-seeking way.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

An enrollment of over 500 students sees Wilmington College its third largest freshman class in its 81 year history. Enrollment jumped seventeen percent over last year's figures.

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Sketches of typical scenes in the Holy Land, hand tinted by Arab refugees in the Ramallah area, are being sold by the United Society of Friends Women. These Christmas cards may be purchased at ten cents each from Annice Carter, Russiaville, Indiana.

* * * *

Glenn Bartoo, formerly of Chicago and Des Moines, is the new A.F.S.C. College Secretary for the Ohio-Michigan area. He succeeds Barbara Grant, who is now administrative assistant. Elmore Jackson at Quaker House near the United Nations in New York City.

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Fred W. Emerson has accepted an appointment this year as botanical consultant with Carolina Biological Supply Co. He and Elizabeth Emerson, author of the recent Walter C. Woodward biography, will live at Elon College, North Carolina.

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Approximately 160 Friends from twenty Meetings attended the Annual Meeting of the Lake Erie Association of Friends in Columbus, Ohio. The sessions emphasized the meeting for worship and the ministry. Columbus Meeting is the only one in the area with its own Meetinghouse.

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There are now 4043 members of the Elder Quaker Fellowship, according to report given at a recent meeting of the Friends World Committee. A letter by Harry Emerson Fosdick on the Elder Quaker Fellowship in the *Christian Century* recently brought 99 answers; 58 of those interested people now have joined the Fellowship.

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Earlham College's new technicolor sound motion picture, "The Meeting Place" has been shown to Friends and alumni across the country, and was featured at the college during the Earlham Homecoming on October 17. The picture tells something of the early Quakers coming into the Whitewater Valley as well as the life of the College today.

* * * *

Moses and Mabel Bailey of the

Hartford Theological Seminary are now in the Near East, where they will spend a year on behalf of the American Friends Service Committee in the field of international relations. They will visit the Friends Schools at Ramallah, but will center their work in and around Beirut, Lebanon. This is their third term of service in the Near East.

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Catherine Hughes of Greensboro, North Carolina, a member of Centre Friends Meeting, is now serving in the Mission Board office in Richmond, Indiana. Martha Tubesing, who has served as a secretary in the Mission office for 15 years, is retiring at the end of this year. Catherine Hughes, who attended Elon College, previously worked in an insurance office.

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An article by Olaf Hanson, Director of Children's Work for the Five Years Meeting, appears in the October *International Journal of Religious Education*. Entitled "Tell Me a Story," the article gives the whys and hows of storytelling, with book suggestions for each age group. Olaf Hanson is now at work on a primary Vacation Church School text entitled "Jesus Went About Doing Good," to be published in 1957 by Abingdon-Cokesbury.

* * * *

A Yearly Meeting "Echo" session was held at the Wilmington Meetinghouse in September. Friends unable to attend the Yearly Meeting, which was held at Friendsville, Tennessee, this year, were especially invited to attend the review and report gathering. Burriett Hiatt, clerk; Percy Green, chairman of the representative body; and Lewis Savage spoke "with echoing tones" on the Yearly Meeting.

* * * *

"A Quickened Quakerism," the Quaker Lecture of Western Yearly Meeting for 1953, has been printed and is available from Glenn Reece at Plainfield, Indiana, for 25c. In the Lecture, O. Herschel Folger tells many of the Quaker stories and jokes for which he is known, and discusses as well the ailments of the Society of Friends and the need to return to the early zeal and spirit of Quakerism.

* * * *

Arlene Hoskins, widow of the late Gilbert Hoskins of the Pleasant Plain Meeting in Iowa Yearly Meeting, is now serving with Ermin and Ruth

Perisho at the Friends Center at Wyandotte, Oklahoma. She will help in the Sunday School and in the work at the Indian School. Arlene Hoskins came down to Wyandotte the same day as 400 quarts of canned goods given by the people of Pleasant Plain to the drought-stricken area of Wyandotte.

* * * *

George Loft resigned his position as Secretary of the C. O. Services Program of the American Friends Service Committee in September to return to public relations work in industry. The *News Notes* of the Central Committee for Conscientious Objectors states: "More than any other one person he is responsible for special registrants receiving credit for C.O. service in the Civilian Public Service Camps of World War II." Robert Lyon has succeeded George Loft in the A.F.S.C. position.

* * * *

Good used sewing machines are being sought by the Material Aids Program of the American Friends Service Committee for its new work in Korea and in some German sewing rooms. Plans for the Friends Service Unit sewing workshop in Kunsan would employ war widows to make garments from gift materials. Both old foot-treadle and the electric portable types of sewing machines are needed. Send to A.F.S.C. Warehouse, 23rd and Arch St., Philadelphia, Pennsylvania.

* * * *

Evelyn S. Whiting of Old Quarry, Almcley, Herefordshire, England, writes us to say that Friends from America would be warmly received by Welsh and Welsh Border Friends if they should visit in the future in the historic district of the Ithon valley in Radnorshire. Several Friends from America who attended the Conference at Llandrindod Wells in 1952 visited by coach, passing down the Ithon valley on the way from Newtown to Llandrindod Wells. This picturesque area is alive with ancient monuments, old churches, and traces of earlier Quaker history.

* * * *

Friends' concern on civil liberties has been so widely expressed that a conference on civil liberties is being planned by the Friends World Committee (American Section). Tentative plans call for a small working conference of about fifty people, representing

the Yearly Meetings across the country and also Friends organizations such as the A.F.S.C. and F.C.N.L. The conference will be held early in 1954, probably in a location in the Missouri Valley area. The impetus for the conference plans came from a strong Minute on Civil Rights made by Pacific Yearly Meeting this summer.

* * * *

A motion picture entitled "The Toymaker" has been widely circulated in Friends Meeting. This 16 mm film tells a story of peace and brotherhood through a man and two puppets. A copy of "The Toymaker" has gone out from the Peace and Social Concerns Office at 101 S. 8th St., Richmond, Indiana, to Meetings in seven Yearly Meetings. A freewill offering is taken at its showing so that more copies of the film can be purchased. Write Merton Scott at the Richmond office to borrow the film. The Peace and Social Concerns Board hopes to own eventually five copies of "The Toymaker."

* * * *

The twelfth annual conference of the Rural Life Association will be held December 4-5 at Manchester College in Indiana. The general theme of the conference will be "The Community." Among the leaders will be James Wyker, Dr. and Mrs. William McK. Robinson, Rev. William Stauffer, Rev. Father Leo R. Ward, Dr. H. Clair Amstutz, Dr. Ed K. Ziegler, Dr. E. L. Kirkpatrick, Rev. E. W. Mueller, Silas J. Smucker and Rev. Lonnie Hass. There will be opportunity to observe the new Rural Life Program at Manchester College. Write the Rural Life Association, Route 28, Richmond, Indiana, for information.

* * * *

An excellent article by Jean Burden on Howard Thurman—minister, lecturer and author known to many Friends—appeared in *The Atlantic* for October. One paragraph in this biographical sketch may especially interest Friends: "One more man was to shape Howard Thurman's development. At a religious conference he saw a small book on a secondhand table. He bought it for 10 cents and sat down on the steps outside to read it. When he got up he knew he had found the person to lead him further—Dr. Rufus Jones, the great Quaker, then teaching at Haverford College. Thurman wrote, asking if he could come and study privately with him. Jones accepted him immediately, and for the next year Thurman sat at his feet, experiencing his first formal introduction to the history and study of mysticism." Howard Thurman has recently been appointed Dean of the

Chapel at Boston University, the first Negro to occupy such a position.

* * * *

The international center known as Freundschaftsheim (Friendship House) in Western Germany is increasingly known as a significant approach to the problems of international peace. The founder, Pastor Wilhelm Mensching, is well-known for his opposition to Nazism. He is soon to make a trip to this country under the sponsorship of the A.F.S.C. In the meantime the American Committee for Freundschaftsheim is sponsoring a speaking tour in the United States by Leslie and Wanda Hayman, who have for three years been the resident directors of the German project. Both of them are capable speakers, and persons interested in scheduling them for peace groups, schools and other organizations should contact Mrs. Robert Meyners, 620 West 116th Street, New York City. The Haymans will be in the east during November, in the Midwest during December and on the West Coast in January until they depart for New Zealand on January 22.

* * * *

The personnel working at the Quaker service project in Korea now numbers five British appointees and four Americans, in addition to Frank and Pat Hunt, who head the Friends Service Unit. Frank Hunt is a British Quaker who served for three years as Head of Mission for the A.F.S.C. program in Israel prior to his Korean appointment. His wife Patricia is a graduate of Swarthmore College and of the New York School of Social Work. She has served with the A.F.S.C. in a number of capacities. The American appointees include Elmer Brown, who is visiting for several weeks; Donald and Dolores Bremner; and Kathleen Regan, former A.F.S.C. worker in Germany. The Friends Service Unit's plan is to work at the Kunsan Hospital, with emphasis on a medical training program. Kunsan is in the province of Cholla Pukto in southwestern Korea, an area for which Friends have assumed a major responsibility. The F.S.U. also plans to work with refugees in the Kunsan area and possibly with a community development project.

Friendly Fellowship

THORNTOWN, INDIANA—On September 27 Sugar Plain Friends celebrated the 60th Anniversary of the construction of their present church building with a Homecoming. Harold Tollefson inte-

grated the day's thinking with his message at morning worship on "The Virtue of Sharing." A sense of vitality and meaning permeated the day's activities as the meeting, expressing its purpose to make the observance something more than reminiscence, gave a offering of \$100 for Homes for Korea.

The fellowship of the noon meal was enriched by the presence of many former members and friends. Dwight Kendall presided at the afternoon session. Mary Maxine Featherston and Elton Williams provided music. Samuel Riggles conducted devotion. Joyce Heusel read excerpts of Monthly Meeting Minutes of sixty years ago when the church was built. Winifred Peery read letters of greeting. William J. Cleaver and Bernie Cook, former ministers, spoke, as did Ida Cox of Indianapolis, daughter of the late Elisha Cox who built the church. Joe Milne described the original dedication of the church. Murray Barker named one of the families who were in the church then. A historical booklet was distributed as a memento of the day. The pastor, Lorton Heusel, pronounced the benediction.

A sense of sadness mingled with the joy of fellowship due to the recent death of Nellie Milner, a committee member who had done much work on this day's program.

Samuel M. Riggles

* * * *

MOUNT AIRY, NORTH CAROLINA—Our meeting was favored with the presence of Ernest Lamb on September 20. He brought a message of encouragement on the Advance program. Education Day was observed in our meeting on September 27. A group of the faculty and students of Guilford College were present, along with a number of alumni as visitors. Daryl Kent of the faculty brought the message. He asked, "What can I do?" with the emphasis that I can do nothing, and "what *can* I do?" with the emphasis on wanting to do something.

Representatives have been appointed by each organization and Sunday School Class in our Meeting to attend the monthly business meeting on the second Wednesday evening of each month. We found that this plan more than doubled the attendance at the September Meeting.

Alice W. Dunman

* * * *

MOORESVILLE, INDIANA—The Men and Boys' Brotherhood of Mooresville Friends at their October meeting decided to take over a farm and operate it for the benefit of the church. For the past two years the brotherhood has put out a ten acre field to soy beans. A

committee composed of Claire Sellars, Herschel Coleman, Leonard Hadley, Myron McKinley and Will Henley was appointed to work out the detailed arrangement. Late in August the brotherhood sponsored a fish fry which brought a large crowd, resulting in an enjoyable social occasion as well as bringing in over seven hundred dollars to the brotherhood.

The Women's Society of Mooresville Friends met during October at the parsonage with Ethel Furbay. The program was provided by Martha Sellars who showed pictures and told of her European trip last summer.

The high school age group held their first fall meeting at the home of Joyce Batcheler, with over forty present. Two of the young people had attended the American Young Friends Conference at Guilford College. An especially helpful activity of the past year has been the series of discussions led by the pastor on "What It Means to Be a Friend."

The life of the meeting was enriched and stimulated the past year by a series of Sunday Evening Fellowship Forum programs. Two of these featured lectures, one by a member of our Meeting, Congressman William G. Bray, who gave us his impressions on Korea, and another by John J. Haramy, who gave observations made on his recent trip to Europe and the Near East.

A Rally Day held on October 4 was a banner day for Mooresville Friends. A sermonette was given by James R. Furbay. A panel on various phases of church activity was introduced by Wallace Mills. Clara Richardson, Kathryn Newlin, Phil Johnson and the co-chairmen of the fund-raising committee, Herschel Coleman and Walter Smitherman, reported. A penny offering weighing nearly four hundred pounds was collected.

* * * *

HIGH POINT, NORTH CAROLINA—High Point Monthly Meeting has been quite active during this past summer. The average attendance at the Sunday morning meeting for worship has been higher than usual. Members used Quaker Lake frequently. One of our young women was a full-time attender at the Young Friends Conference at Guilford College. The Women's Auxiliary sent one of our newer members to the North Carolina Institute of International Relations in the early summer.

We have received seven new members recently into our Meeting. We have made use of the Christian Education bulletin put out by the Yearly Meeting Board. Our membership includes 23 school teachers and 15 young

persons in college. We shared in the Leadership Training School of the Quarterly Meeting held at our Meeting-house in October.

Alice Paige White

In the Larger Circle

Dr. Samuel McCrea Cavert will retire on February 1 as general secretary of the National Council of Churches to be succeeded by the Rev. Roy G. Ross, who has been Dr. Cavert's "right arm" during the first three years of the Council's life. Upon his retirement, Dr. Cavert will become the chief executive of the World Council of Churches in the United States.

* * * *

Mrs. D. Leigh Colvin retired at the end of October from the Presidency of the national Women's Christian Temperance Union, an office she has held for nine years. Succeeding her will be Mrs. Glenn G. Hays of Ransom, Kansas. Mrs. Colvin and her husband, who was Prohibition Candidate for President in 1936, will live in New York. They plan to remain active in temperance work in spite of retirement.

* * * *

U. S. News and World Report devoted 22 pages of its October 2 issue to an interview with Dr. Selden D. Bacon of the Center of Alcohol Studies at Yale on "The Facts About Alcoholism."

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BERNARD CANTER . . .

(Continued from page 342)

lieve that we are being led to study and think more deeply: on Christ and our Christian faith and its essential and central truths; on Quakerism in its setting as a movement or order of the World Christian Church; on the Bible and its message; and on the application of our Quaker testimonies to the problems of our time, including those of peace and war, race relations, and the ethics of private possessions.

Finally, we all know that more fundamental even than efforts to deepen the life and extend the outreach of our Meetings, more fundamental than study programs, is the call for you and me to commit ourselves anew to God and to ask him to use us wholly for his purposes.

FOOTNOTE TO "IT HAPPENED HERE"

A recent speech on "Freedom of Conscience" given by Agnes E. Meyer to a group of New York teachers contains this note on Senator Jenner: "You may ask why I have not criticized Senator Jenner as I did in the speech delivered at Atlantic City. The explanation is that Senator Jenner has made sincere efforts to improve his methods of investigation . . . Jenner, for example, has withdrawn his investigation of the teachers in the New York City educational system on the sound principle that this duty properly belongs to the educational officials of that city."

BIRTHS

HARRISON—To David and Pauline Harrison, a son, Thomas Beryle, on September 30, at Des Moines, Iowa.

JOHNSTON—To Archie and Viola Johnston of Central City, Nebraska, a son, Larry Allen, on August 13.

MESNER—To Kenneth and Mildred Mesner of Central City, Nebraska, a son, Robert Dean, on July 28.

SALISBURY—To Leon and Esther Cook Salisbury of New Vienna, Ohio, a son, Ronald Dean, on September 9.

SAVAGE—To Robert and Deborah Furnas Savage of Bally, Pennsylvania, a son, William Wright Savage, on September 24.

MARRIAGE

REXROTH-HERLEIN—Edna Louise Herlein, daughter of Mr. and Mrs. Ernie Herlein, to Irving H. Rexroth, son of Mr. and Mrs. Harry Rexroth, at the Bloomington Friends Meeting near Muscatine, Iowa, on August 13, Clifford Wolfe officiating.

WEDDING ANNIVERSARY

EDWORTHY—James M. and Anna McPherson Edworthy celebrated their sixtieth wedding anniversary on September 27 in Des Moines, Iowa. Open House was held in the parlor of the First Friends Meeting in Des Moines. Their daughter and son-in-law, Irwin and Pearl Hagan, three granddaughters and their families and other relatives and friends attended.

DEATHS

BACON—Stewart V. Bacon, on September 20, at Hutchinson, Kansas, after an illness of three weeks, though his health had been failing for several years. He was born on January 24, 1887, a birth-right Friend, a member of University Friends Church at Wichita, and the son of Dr. Charles H. and Alice Binford Bacon. Surviving are his wife, Aileen; a daughter, Hannah Eldridge of Manhattan, Kansas; three sons, Charles V., Robert C., and P. J., all of Hutchinson; three grandchildren; a sister, Mary Louise Lynam of Burdett, Kansas; and a brother, Robert B. Bacon of Minneola, Kansas.

BLAIR—Eunice Henley Blair, on March 15, at Greensboro, N. C., aged eighty-eight. She was next to the youngest of the fifteen children of Eleanor and David Henley of Randolph County, N. C. She grew up and attended school in the Deep River community and was always interested in the Bible School and Monthly Meeting. She served as a nurse at Westtown school for twelve years, and then returned to North Carolina, where she married Winston Blair of High Point. Her interests were varied, and she worked in missionary activities, world peace, temperance, the Yearly Meeting and Five Years Meeting and the world-wide work of Friends. Her kindness and energy were a great inspiration to others. Surviving are a daughter, Eleanor Kenley Blair of Greensboro, and a foster daughter, Ava Shakeles MacPherson. Burial was in the Friends cemetery at Springfield.

CATLIN—James W. Catlin on June 17, aged fifty-two, as a result of a tractor accident near his home at Elizabethtown, Indiana. He was a son of Alfred and Zella Catlin. He was educated at Columbus High School and Earlham College. He was an active member of the Sand Creek Friends Church, the Farm Bureau and the Columbus Grange. He is survived by his widow, Gertrude; one son, Alfred; one brother, Ernest of Elizabethtown; and two sisters, Maurine Johannsen of Wake-man, Ohio, and Corinne of Evansville, Indiana. Funeral services were held in Columbus with Marshall Tolle in charge. Interment was at the Sand Creek cemetery.

FEHMAN—Margaret Litschest Fehman on September 25 at the hospital in Winchester, Indiana. She was born on March 19, 1864 at Union City, Indiana. She was a member of Winchester Meeting. Services were held with Kenneth Pickering officiating. Burial was in Fountain Park Cemetery.

HARVEY—Seth Harvey, on May 11, at Berkeley, California. He was a birth-right Friend, born in Clinton County,

Ohio, on November 1, 1865, one of five sons born to William P. and Nancy Moore Harvey. He graduated from Wilmington College in 1891 and after taking post-graduate work in the University of Chicago, taught in the State Normal School of Valley City, N. D. On July 2, 1896, he married a member of his graduating class at Wilmington College, Alice Miller. The Harveys moved to Berkeley in 1903, and for fifty years Seth Harvey, and, until her death in 1936, Alice Harvey were faithful and loyal active workers in every activity of the church. Seth Harvey served on committees, as overseer, elder and efficient Clerk of the Meeting on Ministry and Oversight. He had been in failing health for several years. Surviving are two sons, Wendell J. and Galen M.; and a daughter, Florence Hughes; four grandchildren and six great-grandchildren. Two older brothers are also still living, Joshua of Ohio and Eli of Alhambra, California. Howard W. Cope officiated at the funeral service.

KLINGMAN—Olaus W. Klingman, on October 2, at Bunker Hill, Indiana, aged fifty-four. He was born in Howard County on March 14, 1899, and was a member of Kokomo Friends Meeting. He married Mazie Hartman in 1923. Surviving are the widow; a daughter, Bonita Fox; a son, Jack; four brothers and sisters; and five grandchildren.

MORRIS—Newton C. Morris, on September 24, at his home in Bloomingdale, Indiana, aged ninety. He was a birth-right member of the Society of Friends and active in church work. Surviving are his two daughters, Oydia Davies of Bloomingdale and Pearl Shaffer of Rockville; one son, Barclay of Kokomo; eight grandchildren and fifteen great-grandchildren.

POLLOCK—Anna Bond Pollock on October 4, at Wichita, Kansas. She was born to Abel and Laura Bond on November 18, 1885, in the Indian

Territory of Oklahoma. She was married to Ernest Pollock on March 11, 1908, and after living for some time in Minneola, Kansas, they moved in 1922 to Haviland, Kansas. She was a birthright Friend and was loyal and faithful in the local, quarterly and Yearly Meeting activities and in the women's organization. In 1946 her membership was transferred from Haviland to University Friends Church where she served as an elder. She was especially interested in mission and wrote many poems and plays depicting God's love for His children everywhere. Surviving are five children, Thomas A., Vanetta Watters Annabeth Brown, Claudine Hinshaw and Marjorie Hadsell.

WILLSON—Dora Bieneman Willson on August 28, at her home at Tanguy Homestead, Cheyney, Pennsylvania. She was born in England in 1900 and was educated in Switzerland. After studying under Dr. Sharman, she led regular study groups in the Synoptic Gospels at Pendle Hill from 1938 on. She was an enthusiastic teacher, and her influence as a teacher and a counsellor was widely felt. Among her writings is the Pendle Hill pamphlet, *The Self to the Self*.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-212.

Albuquerque, New Mexico—Friends Church, 11 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 15-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 10. John Spitzer, minister, 2130 Channing Way, Phone Res. As-6170; Office Th 7531 (Th-Thornwall; As-Asberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting, Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each first day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 18th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue Street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School 10:10; Meeting for Worship, eleven. Marie Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting all Friends. Sunday Worship hour, 11 a.m. Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper here) every first Friday. Phone BUTterfield 3066.

Cincinnati, Ohio—Friends Meeting: 2910 Den Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: N 0739. Meetings for Worship each Sunday 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; Phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m. C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 S. Hoshone Street. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Harold Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3435 McTavish Street.

Moorestville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Fl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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